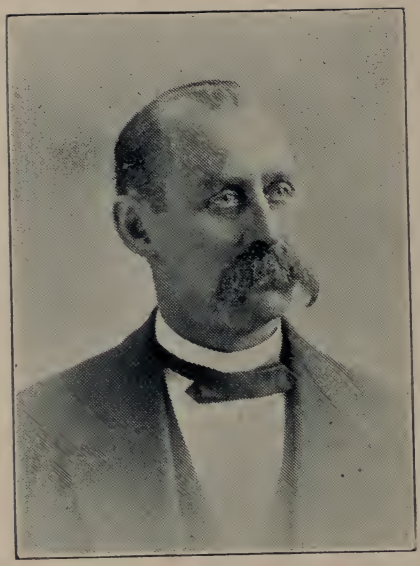

ELDER R. ETZENHOUSER.

THE

BOOK OF MORMON AND ITS TRANSLATOR.

Archæological and Historical Evidences.

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INDEPENDENCE, MO.:
ENSIGN PUBLISHING HOUSE.
1899.

THE BOOK OF MORMON AND ITS TRANSLATOR.

Is the Book of Mormon a valuable feature of modern literature, and what was the character of its translator? Objections to the Book of Mormon have been many, and from every conceivable standpoint The multitude of them alone would indicate that the claims of the book were not easily defeated, for one well founded objection should have been sufficient.

A supposed, *vital* and well founded objection urged, is, that the Book of Mormon is not needed, the Bible being sufficient. To the superficial thinker this would seem unanswerable; but, is it? Before a line of the New Testament was written, Christ said:

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Would it not seem from this, that the New Testament was unnecessary? It could be urged from this declaration of the Savior, that the New Testament was out of place, and, those who object to the Book of Mormon from the standpoint that the Bible is all that is needed, could as well assert from the same standpoint of reasoning, that the New Testament was not needed. It could be said too, when Christ said, "Search the scriptures," etc., he did not even infer that there was to be any additional scripture.

That the Jew has persistently objected to the New Testament every one may know; but the New Testament has not been invalidated, neither has its mission been thwarted thereby. The objection of the infidel has not been more successful. Paul wrote to Timothy:

"From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. 3: 15.

The objector could well say, "There is enough to make wise unto salvation in the Old Testament, and we do not need the New Testament."

Much of the New Testament was not written then, and the compilation forming it took place long after Timothy's day. Although there may have been

enough in the old, we have the new, and it is rated by many, more important than the old.

If then, after there was sufficient to make wise unto salvation, the New Testament came forth, and exists by right, why not other writings in the same line exist by right, upon their merit? If such reasoning could not defeat the New Testament, neither can it overthrow the claim of the Book of Mormon.

While the Bible *was* sufficient for the continent and its inhabitants where it originated, could it be sufficient for the *ancient* peoples of the western continent where it *never was*, 'til since the day of Columbus? Myriads of people, through ages, had been upon this continent as the wonderful ruins, the evidence of their well developed civilized life, show, and the finding of their bones attest. They did not have the Bible. It came to this continent with Columbus, or at a later time. If even the Bible might be sufficient for this continent and its people *since* the days of Columbus, how could it have been for those who were dead and gone *before* it was brought to this continent by Columbus, or still more recently. Is not all christendom exerting much energy to get the Bible to all heathen people because all mankind shall be judged by Bible truth? Since it is an admitted fact that the Bible has been accessible to people on this continent since the days of Columbus only, why not concede the mission of the Book of Mormon, supplying, as it did, the ancient peoples before the day of Columbus. According to Bible chronology, it was about five thousand, five hundred years from creation to America's discovery by Columbus. Must the western continent have waited all those ages without the revelation of God's will?

If the Bible is all that God gave, and if it is all that is needed, why is the ever increasing effort being made by theologian and scientist, men of renown, to find additional matter to that of the Bible? Whether the search is rewarded by finding manuscript, tablet, or inscription on monument or elsewhere, is it not a confession that other writing or record than that contained in the Bible, has the right of existence and consideration?

The diligent searchers in this line have not been scrupulously particular as to whether Chaldean plain, Arabian waste, Egypt's repository, or that of Rome, should yield their keeping and furnish a supply. The discoveries, too, have been many, as we shall see.

Papers and periodicals of May, 1897, credited Prof. Paul Haupt with having deciphered Assyrian tablets in the British Museum 4,400 years old. Charles H.

Eaton, D. D., of New York, in commenting on this says: "The excavations in Babylon and Assyria have thrown a flood of light on the beginnings of the human race, and the age and authenticity of the books of the Old Testament. Thirty-two thousand inscribed tablets have been found in Nippur alone."

The Cleveland, Ohio, *Plain Dealer*, during May, 1898, under the caption of "Christian Literature of the First Three Centuries Brought to Light," mentions "Discovery of catacomb inscriptions by Wilpert," "Leblant's discoveries in Rome, Africa and Gaul," "Inscriptions unearthed by Huebner," "Antiquities dug up on the Dalmatian coast," "Ramsay's explorations in Asia Minor," "Bryennio's discoveries in the Jerusalem monastery of Constantinople," "Finding of the gospel of Peter by the French archæological mission," "Recovery of Tatian's Diatessaron or Harmony of the Four Gospels," "Prof. Harris' discovery on Mount Sinai," "Papyrus dug up at Benesha."

The *Plain Dealer* makes this passing comment: "This is preeminently the day of the archæologist." Then, speaking of the gospel by Peter says: "The gospel of Peter was published in 1892, under the care of Mr. Bouriant in the memoirs of the French Archæological mission at Cairo. * * * Harnack assigns the gospel to the first quarter of the second century. Previous to this discovery, all that had been known of this gospel was allusions by Serapis, Bishop of Antioch, Origen, Eusebius and Theodoret."

Continuing, the *Plain Dealer* says:

"In this year of our Lord, remarkable discoveries on the Nile are astonishing the Christian world. The finding of the "Logia" or "Sayings of Jesus," is fresh in our minds, while the news comes that from the same great collection of papyrus rolls dug up at Benesha, a page of the gospel of Matthew has come to light. At this very hour competent scholars are patiently deciphering these wonderful documents."

Of the "Logia" or "Sayings of Jesus" above referred to, the Cleveland, Ohio, *Press*, of July 5, 1897, says:

"As a result of the co-operations of Grendell and Hunt, in Egypt, a Greek manuscript written 100 A. D., giving detached sayings of Christ, has been found. It has every appearance of being genuine, and contains very interesting matter not in the New Testament. It will shortly be published and put on the market in a cheap edition."

AN OLD MANUSCRIPT UNEARTHED IN THE RUINS OF LECHISCH.

Berlin, August 4, 1898.—For several years a German preach-

er from the town of Walbroel, has been at work personally, and through native agents, in collecting ancient manuscripts and coins from the excavations in Palestine. The preacher's name is Brusselbach, and he has just published a little monograph giving the result of his labors. The publication has attracted wide attention among archæological and scientific men, for the reason that the discoveries which Brusselbach claims to have made, and which seem to be authenticated by the facts, are the most important made in many years. The finds possess other than scholarly interest, as they nearly all relate to Bible history.

The most important of the discoveries related by Brusselbach is that of a manuscript supposedly written by Moses himself. The margin bears the name of Moses, and the writing relates to the subjects treated in the early books of the Bible which have come down to us as the books of Moses. If the explorer can prove the accuracy of his belief in the august authorship of the manuscript which he has unearthed, it will be studied with interest, as one of the oldest, and probably the most valuable, specimen of early writing in existence. * * *

"While the pictures are interesting, the most important part of the papyrus is the inscription across the top. It is written in ancient script, hitherto unknown, but so primitive as to approach very closely the hieroglyphic stage. It is translated by the discoverer, 'Their yearning for freedom from the oppression is full; their long continued sins cry unto thee, O God.''—Cleveland, Ohio, *Leader*, August 14, 1898.

Later the renowned Brusselbach is reported to have found in the *handwriting of the Savior* a prayer of his, supposed to have been found shortly after the sermon on the mount.

Whatever the merit, or lack of merit, of any or all these ancient relics, the world is committed, through its eminent men and their work in this direction, to the fact that additional and valuable matter, in addition to the Bible, is sought for, and being found. The citation of such relics being found serves faithfully the purpose had by the writer on the Book of Mormon question. A very few of the vast number discovered have been given.

If the Bible is all, and all sufficient, why all the commotion about these discoveries?

A CONSTANT SEARCH FOR STILL MORE, CONTINUES.

Again, if almost anywhere on the old continent, important documents of value are found, why not such a thing be possible on this continent? Did God leave

this continent out of his program after creating and peopling it?

In the face of the claim that the Bible is *all, and all sufficient*, the entire continent, so to speak, where it originated, is ransacked for more; and yet the Book of Mormon story of this continent is denied, and as no competing rival has been claimed to exist, why not let the Book of Mormon story stand until it is proven untrue, or something better is shown to take its place. The theory that the Bible is *all* God gave to man of the revelation of his will, and the indisputable fact that the Bible was not on this continent 'til since the day of Columbus, would make God a respecter of persons on a gigantic scale; while, on the other hand, the Bible declares God was mindful of all nations, in all times and places. Luke declares of him in Acts 17: 26, 27:

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

Notice the following points in this statement of Luke:

First, All nations are of one blood, and are to dwell on *"all the face of the earth."*

Second, "And hath *determined* the *times* before *appointed*" and the *"bounds* of their *habitation."*

Third, "That they should seek the Lord."

According to this, which reflects justice, the people of the western continent had as good claim on the Almighty as did those of the eastern continent. They also could seek the Lord. The Book of Mormon is the result of the relationship so secured between God and man on this continent.

Philosophically then, as well as scripturally, the claim of the Book of Mormon is a proper one. Its defeat could only be brought about by something filling its mission better. Since neither the Bible nor its supporters claim it filled a mission on this continent before the days of Columbus, the Book of Mormon is before us with a just claim, and without a rival.

The Book of Mormon's statement of its mission in coming to light, in modern times, is, "The convincing of the Jew and gentile that Jesus is the Christ."

Why not let it have a trial in this? It is not yet an hundred years old, being published in 1830, while the New Testament is many centuries old, and yet has much to do in convincing men that Jesus is the Christ.

The Book of Mormon presents God's saving plan, the gospel, through Christ, just as he taught it. Its mission and message, then, is a proper one. In past

ages it had a field all its own on this continent. Now it is an additional witness for God, Christ and the gospel. If to the Bible there may be additional evidence in the many discoveries on the other continent, why not this be true of the Book of Mormon in relation to this continent, and the relation sustained between God and man through God's plan of saving truth contained in it? It is strange, yet true, that in the sixty-eight years the Book of Mormon has been before the public, none have shown it to be at variance with the Bible on the gospel. Its morals, too, have been commended by some of its rankest opposers. Its emphatic condemnation of polygamy may be seen in large type edition page 102: 26, 29; small type edition page 116.

As there are no objections existing to the teaching of the book, we pass to examine some leading objections on other lines, leaving the reader to examine the book; to read its historic story and pure message of saving truth.

Second, to the thought that it was an innovation upon the Bible —which we have shown to be a fallacy—was the objection that it was claimed to have been translated from metallic plates, nations generally having used other material upon which to record their history and important matters. The claim of plates anciently inscribed, and found by Joseph Smith, was, therefore, said to be false, although the eleven witnesses, whose names appear in the Book of Mormon, testified all their lives, that they *saw* the plates.

Who is prepared to testify that they did not see them?

In the Quincy (Illinois) *Whig* appeared an article describing plates found April 23, 1843:

"A Mr. J. Roberts from Pike county, called upon us last Monday with a written description of a discovery which was recently made near Kinderhook in that county. * * * It appeared that a young man by the name of Wiley, a resident of Kinderhook, commenced digging into a mound; finding it quite laborious, he invited others to assist him; finally a company of ten or twelve repaired to the mound and assisted. * * * After penetrating the mound about eleven feet they came to a bed of limestone that had been apparently subjected to the fire. They removed the stones * * * to the depth of two feet, * * * when they found six brass plates secured or fastened together by two iron wires, but which were so decayed that they readily crumbled to dust upon being handled. The plates were so completely covered with dust as almost to obliterate the characters inscribed upon them, but after undergoing a chemical process, the inscriptions were

brought out plain and distinct. There were six plates four inches in length, 1¾ inches wide at the top, and 2¾ wide at the bottom, flaring at the points. There are four lines of characters or hieroglyphics on each. * * * In the place where the plates were deposited, were also found human bones, in the last stage of decomposition; * * * it is believed that it was but the burial place of a small number, perhaps a person or a family of distinction, in ages long gone by, * * * of a people that existed far, far beyond the memory or the present race. * * * The plates above alluded to were exhibited in this city last week."

Wiley and eight others testify, in the *Times and Seasons*, to the finding of these plates, as follows: "We, the citizens of Kinderhook, whose names are annexed, do certify and declare that on the 23d of April, 1843, while excavating a large mound in this vicinity, Mr. Wiley took from said mound six brass plates of a bell shape, covered with ancient characters. Said plates were very much oxidated. The bands and rings on said plates mouldered into dust on a slight pressure. R. Wiley, George Deckenson, W. Longnecker, G. W. F. Ward, J. R. Sharp, Ira S. Curtis, Fayette Grubb, W. P. Harris, W. Fugate."

Various other instances of inscribed metallic articles, besides these Kinderhook plates, could be furnished, but we add only one additional. That of Rev. Stephen D. Peet, and of which he gave a facsimile in his *Antiquarian Journal.*

In the *St. Louis Chronicle* in February, 1889, appeared the following: "Rev. S. D. Peet, the well known antiquarian, is reported as having found in Illinois, two cross plates which have all the appearance of being rude musical instruments. These plates are about fifteen inches square and there are places for strings and a bridge. Along the lower edge is a row of hieroglyphics SIMILAR to those on the famous Palmyra plates, said to have been discovered by Joseph Smith and from which he interpreted the Book of Mormon."

We have thus produced evidence that others besides Joseph Smith have found anciently inscribed plates; who can produce the evidence that he did *not find* such plates and translate them?

The claim of the Book of Mormon that the rude, barbarous Indian had been preceded by two different civilizations, was declared to be so clearly a myth, that it need not even be considered. But nine years after the Book of Mormon appeared, the United States government sent out Catherwood and Stephens who discovered forty-four cities in Central America, just where

the Book of Mormon described cities were most numerous, and civilization to have reached its best expression.

The Book of Mormon claim for two civilizations is now supported by the distinguished archæological writers, Short, Pidgeon, Bancroft and Baldwin.

"The Neolithic and Bronze ages preceded the Paleolithic, at least in the Mississippi basin, not that the last inhabitants deteriorated and lost the high arts which are well known to have been cultivated upon the same soil by them, but that they were preceded by a race possessed of no inferior civilization, who were not their ancestors, but a distinct people with a capacity for progress, for the exercise of government, for the erection of magnificent architectural monuments, and possessed of a respectable knowledge of geometrical principles."—North Americans of Antiquity (Short), p. 27.

Pidgeon says: "From these facts in connection with the traditions of De Coo Dah, respecting the ancient inhabitants of these regions, as of various languages, customs and color, we are led to the conclusion that at least TWO DISTINCT RACES of men have occupied this territory at different eras, and that both became nationally extinct anterior to the occupation of the present Indian race."—Traditions of De Coo Dah, pp. 176, 7.

Bancroft says: "The resemblance in the different groups of ruins in Chiapas, Yucatan and Honduras, are more than sufficient to prove intimate connection between the builders and artists. The differences pointed out prove just as conclusively that the edifices were not all erected and dedicated by the same people, under the same laws and religious control, at the same epoch."—Native Races Pacific States, Vol. 4, p. 359.

"It is a point of no little interest that these old constructions belong to different periods in the past, and represent somewhat different phases of civilization." * * * "The attention of investigators has lingered in speculation. They find in them a significance which is stated as follows by Brasseur de Bourbourg: 'Among the edifices forgotten by time in the forests of Mexico and Central America, we find architectural characteristics SO DIFFERENT from each other, that it is impossible to attribute them to the SAME PEOPLE as to believe they were all built at the same epoch.' "—Baldwin's Ancient America, pp. 155, 156.

In this *brief* treatise answering the principal objections to the Book of Mormon, we select, from the vast array of splendid evidences as to past civilization on this continent, one or two terse statements to represent the whole.

Pidgeon says:

"It cannot any longer be denied that there has been a day when this continent swarmed with millions of inhabitants, when the arts and sciences flourished." —Antiquarian Researches p. 5.

Professor McGee, acting president of the American Association of Sciences, for the advancement of science, during the convention in Detroit, Michigan, August, 1897, stated, before a joint session of archæologists and geologists upon a case of trepanning of ancient times in Mexico, on which a paper had been presented by Dr. Hirdlichka:

"I have examined twenty-four cases of trepanning on nineteen skulls, out of a collection of one thousand. Trepanning, the most daring and difficult modern surgical operation, was performed more plentifully in Peru, in ancient days, than in military hospitals of the present."

The professor believed this to have been done with stone instruments and before the day of metal instruments. But it is more rational to believe that the skill which could discover and develop trepanning, could also discover and make from metal, the instruments with which it was performed.

The civilizations as claimed in the Book of Mormon, are thus attested by the discoveries since its origin.

The sure defeat of the Book of Mormon story, by its setting forth that the horse and elephant were had and used by ancient people of this continent, was supposed to be secured in the *assertion* that the Spaniard had introduced the horse on this continent, and that the elephant was brought here since the existence of the modern circus, and for that purpose. Both of these animals were denied being here anciently, and the Book of Mormon statement ridiculed.

Evidence as to the existence of horse, elephant and other domestic animals, anciently, on this continent, is now abundant.

"In North America * * * in the Champlain period, there were great elephants, and mastodons, oxen, horses, stags, beaver and some edentates in quaternary North America unsurpassed by any in the world."—Text Book of Geology, J. D. Dana, L. L. D., p. 325.

Prof. A. Winchell credits America with "twenty-one species of horselike animals."—Evolution p. 82.

"Dr. Leidy has reported twenty-seven species of the horse family which are known to have lived on this continent."—F. V. Hayden's Great West, p. 44.

Of many other citations of evidence at hand as to the horse and elephant, also mastodon on this continent anciently, one significantly forceful in support of the Book of Mormon claim, that not

only the elephant, but two larger animals were used for domestic purposes, follows:

"My theory that the prehistoric races used, to some extent, the great American elephant, or mastodon, I believe is new, and no doubt will be considered visionary by many readers, and more especially by prominent archæologists. Finding the form of an elephant engraved upon a copper relic some six inches long and four wide, in a mound on the Red House Creek, in the year 1854, and represented in harness with a sort of breast collar with tugs reaching past the hips, first led me to adopt the theory. That the great beast was contemporary with the mound builders, is conceded by all, and also that his bones and those of his master are crumbling together in the ground."—Ancient Man in America, by Frederick Larkin, M. D., p. 19.

A complete skeleton of the mastodon thirteen feet in height may be seen in the museum in Lincoln Park, Chicago.

As late as 1865, as will be seen by the following, the Spaniard was supposed to have introduced the horse here: but, thirty-five years *before*, the Book of Mormon said he had been here in ancient times.

Prof. O. C. Marsh, in an address before the American Association for the Advancement of Science, Nashville, Tennessee, August 30, 1877, page 30:

"When a student in Germany, some twelve years ago, I heard a world-renowned professor of zoology gravely inform his pupils that the horse was a gift of the old world to the new, and was entirely unknown in America until introduced by the Spaniards. After the lecture I asked him whether no earlier remains of horses had been found on this continent, and was told in reply that the reports to that effect were too unsatisfactory to be presented as facts in science. This remark led me, on my return, to examine the subject myself, and I have since unearthed with my own hands, not less than thirty distinct species of the horse tribe in the tertiary deposits of the west alone."

Joseph Smith then, according to the theory that he formulated the Book of Mormon, opposed the theories of his time; a thing quite improbable. The book is sustained, step by step, by the facts of scientific discovery.

Again, the Book of Mormon was jeered at for its statement that the Jaredite colony had brought animals and plants from Asia in vessels. But in support of this fact, Prof. Winchell's statement in his "Sketches of Creation," published 1873, is significant, stating, as he does, that the flora and fauna of Central America came originally from Asia.

No one feature of the Book of Mormon, perhaps, furnished so much for the stock of ridicule indulged in against it, as the boats it speaks of in Jaredite times, with holes in top and bottom, and capable in some degree of submarine passage. At our life preserving stations, boats may be seen with holes in the bottom as well as in the top. Submarine boats also now exist. John P. Holland, of Baltimore, proceeded to Washington to have his submarine boat put into service in the destruction of Cervera's fleet in 1898.

The Hanover, Pennsylvania, *Record*, of January 7, 1898, contained this:

"The argonaut's crew spent four hours under water in the boat at the Baltimore test." The Holland boat was tested by government board at New York, the 12th of November 1898. Result to be passed upon by navy department.

The Buffalo (New York) *Courier* of June 30, 1898, contained this:

"Milwaukee, Wisconsin. The Raddatz submarine boat was given a successful test of one and one-fourth hours under water this afternoon. The boat moved through the water at the rate of eight knots an hour."

Such a thing as a submarine boat was hardly thought of in 1830, when the Book of Mormon was published. On this important point it was ahead of scientific naval construction many years. That God instructed Noah to build an ark, long since passed as a fact with Bible believers. Why not God have also directed the construction of Jaredite barges that could perform submarine service. The Book of Mormon said he did, who can prove he did not?

The Book of Mormon tells of marauding robber tribes who had their abodes in the fastnesses of mountain cliffs throughout the continent. It is a significant fact that forty-four years after the Book of Mormon was before the public, Colonel Gunnison discovered, in 1874, cliff dwellings in the canyons of the little Colorado and the Rio Grande. These were exhibited by *facsimile* in 1876, at the Centennial.

The cliff dwellers' mode of life being so clearly described in the Book of Mormon, and then corroborated by later discoveries is another striking fact in its favor, cliff dwellers' habitations were reproduced at the World's Fair.

Another peculiar claim in the Book of Mormon has been wonderfully authenticated. It sets forth that there was, hundreds of years ago, a tremendous convolution of nature, a continental cataclysm: upheavels of some parts, the sinking of others, or, in its own words, "for behold the whole face of the land was changed." This is corroborated by John T. Short in his "Ameri-

can Antiquities," published in 1880, page 233, speaking of certain people:

"A great convulsion of nature which shook the earth, and caused the mountains and volcanoes to swallow up and kill them."

Baldwin in his "Ancient America," published in 1871, says of Central America, on page 176.

"The land was shaken by frightful earthquakes, and the waves of the sea combined with volcanic fire to overwhelm and engulf it."

Short tells, on page 125, of a human skull and mastodon bones at a depth of one hundred and eighty feet, in a mining shaft at Table mountain, California.

Dr. D. L. Yates presented before the Historical Society of San Francisco, in March 1888, a paper which appeared in the "Bulletin" and stated among other matters: "Fossil remains of the rhinoceros and an extinct horse, are found under the lava layers forming the table mountains which are 1,400 feet thick, 1,700 feet wide * * * where the river beds have been washed out, and have been covered again to the depth of from three to four thousand feet more, since the lava flow."

The paper set forth a great displacement of a vast area.

Any one visiting the Great Salt Lake basin of Utah, may notice what is said to be the ancient water line of Salt Lake, far up the range of the Wasatch mountains. The canyons having been formed since, the subsidence of the lake followed, of course, leaving the water line far up the mountain side.

Along the line of the Union Pacific railroad, Wyoming presents evidences of having been the bottom of a sea.

At Leadville, Colorado, in March 1891, the papers described articles found four hundred and sixty feet below the surface, a copper arrowhead and human bones.

Near Laconia, Arkansas, in October 1891, the papers reported a case of boring through brick at a depth of one hundred and twenty-five feet.

Josiah Priest's work of 1833, describes the finding of a stump of a tree in each of three wells at the depth respectively of eighty, ninety and ninety-four feet, and that on one of the stumps, there was the rust of what was supposed to be the decayed ax. He also says the strokes of the ax were visible on the stumps. This was at Cincinnati, Ohio, in 1826.

At Bradford, Pennsylvania, while boring for oil a few years since, at a depth of two hundred and fifty feet, a pine tree four feet in diameter was drilled through. Many other statements of similar displacement

could be presented. These given, are, however, quite sufficient to confirm the Book of Mormon claim on that point.

The data of earthquakes, as given by Prof. Taylor, of Brooklyn, New York, is significant in this connection. Up to the christian era, he says, there was one in twenty-nine years, while from 1850 to 1868 he gives two hundred and seventy-seven in one year as the average. A reasonable conclusion, therefore, being, that the ancient displacements we have referred to, a very few of a vast number, represent too many for the earthquake or volcanic theory; for in ancient times they appear to have been too infrequent for such widespread displacement as discoveries show took place, and, therefore, the general cataclysm of which the Book of Mormon speaks, is the better sustained.

The Book of Mormon tells plainly the origin of the American Indian. When it is remembered by the reader that its claims:

First, As to plates.

Second, As to two civilizations.

Third, As to mastodon, elephant and horse.

Fourth, As to the flora and fauna of Central America coming from central Asia.

Fifth, As to submarine going vessels.

Sixth, As to the cliff dwellers.

Seventh, As to the great continental displacement—have been so wonderfully supported, and its story found to be true, why not its story relative to the Indian be accepted? It should be remembered, too, that the problem as to who the Indian is, and from whence he came dates with the civilized world from about 1492, *over four hundred years.*

Many theories have been spun, but they have not settled the mysterious question. The following project, begun in 1896 I believe, shows the question still to be open:

"Morris K. Jessup, president of the American Museum of Natural History of New York city, is the originator of an expedition, and will pay all the bills connected with it, which during the six years of its continuance will reach considerably over $50,000."

Descriptive of the purpose, the current report of the press was:

"The principal point to be determined by the explorations is whether or not the primeval American Indians and Esquimaux came from Asia originally."

The expedition was to explore in northeastern Asia and northwestern America. A partial report was given at Detroit, Michigan, August 1897, at the convention of the American Association for the Advancement of Sciences. So on this point, the Book of Mormon story stands

uncontradicted, the question still being open and investigation continuing. Of a vast amount of evidence at hand, but few citations are here given, brevity being the special point desired in the present treatise. The Book of Mormon clearly states that the Indian is the remnant of the second colonization on this continent, and that it was effected by a *Jewish colony* coming from Jerusalem about six hundred years B. C.

Bancroft, whose research is, perhaps, as wide as any, says:

"The theory that the Americans are of Jewish descent, has been discussed more minutely, and at greater length, than any other. Its advocates, or at least those of them who have made original researches, are comparatively few, but the extent of their investigations, and the multitude of parallelisms they adduce in support of their hypothesis exceed by far anything that we have yet encountered."—Native Races of Pacific States, Vol. 5, pp. 77, 78.

Bancroft's wide research then, has revealed that, though "but *few have made original researches*," the "*multitude of parallelisms exceed by far*" *the support of other theories.*

Of the Indians, Josiah Priest says:

"Their Jewish customs are too many to be enumerated in this work. Hebrew words are found among the American Indians in considerable variety."—American Antiquities, pp. 59, 65.

Rev. Ethan Smith says of the Indians in his work:

"Their languages in their roots, idioms and particular construction, appear to have the whole genius of the Hebrew; and what is very remarkable, have most of the peculiarities of that language, especially those in which it differs from most other languages."—See American Indians, by Smith, pp. 98, 101.

Mr. Bancroft describes an ancient relic:

"The slab, which I saw myself, was shown to the Episcopalian clergyman of Newark [Ohio], and he pronounced the writing to be the ten commandments in ancient Hebrew."—Native Races Pacific States, Vol. 5, p. 95.

Numerous other similar evidences are at hand, but, as it is seen by the statements of Bancroft, Priest, and Smith, that the preponderance of evidence is in favor of, and maintains the Book of Mormon story, more evidence is, therefore, unnecessary.

The Book of Mormon having furnished the facts in *advance of modern research*, of ancient Americans having written on metalic plates, describing the two ancient civilizations, the existence and domestic use of mastodon, elephant and horse, as well as

that the plants of Central America, as also that animals, were introduced from Asia; its story also being in advance of modern naval construction; and in advance on information with respect to the ancient cliff dweller phase and type of life; the disclosure of the fact of the great continental cataclysm of centuries agone, and finally, revealing so clearly from whence the Indian came, it can truthfully be said to be a valuable feature of modern literature.

The Book of Mormon has also been much criticized and ridiculed because of literary inelegance in its construction. Is that only true, which is written in the most scholarly style? Peter and other Galilean fishermen did not write as elegantly as Paul, who was tutored at the feet of Gamaliel. Are Peter's writings less true because not so polished as those of Paul? Might a farmer write as true a story, though he did not dot all of his "i's", or cross all of his "t's", as a lawyer with all his finish? Alexander Roberts D. D., author of "Comparison to the Revised New Testament," and who had the benefit of the experience of the eighty-two scholars and their ten years work of revision, says on page 11:

"Biblical critics have adopted two great principles as guides to a decision with respect to the true text of scripture. The first is, that a difficult or obscure expression, nay, even an almost unintelligible term, or a wholly ungrammatical construction, is generally to be regarded as the genuine reading, in preference to another which is easy, familiar, and correct."

Literary elegance is admirable but not imperatively essential to a truthful story. It is a splendid compliment to the Book of Mormon that its critics have been driven to such desperate straights, and have been defeated all along the line. It is the prejudiced and intolerant who have tried to defeat it. In the language of Captain Sigsbee to the American people in reference to the destruction of the Maine, we say to the reader, "suspend judgment till you know the facts."

Read the Book of Mormon for yourself.

What of Joseph Smith and his work? Should not as fair and impartial an examination be made of both, that, in justice, is accorded to every man and his work? How many have been willing to do this in the case of Mr. Smith? Whose case or cause is safe in the hands of enemies? If we listen to the enemies of the Savior, he came into the world an illegimate, and was an impostor of the deepest dye. By his enemies he was crucified as such. Is it not a conceded fact, that to get proper information

relative to the Savior and his work, his *own* story, and that of his *friends* must be investigated. Solomon wrote in Proverbs:

"He that answereth a matter before he heareth it, it is a folly and a shame unto him."

To the several reformers from Luther to the present, it has been accorded, that, though differing from each other, each had the right to make such effort, and be heard in his own defense. Why not Joseph Smith be added to the list? Strange enough, those who have accorded such right to others, almost to a man, condemn Joseph Smith and his work, and that too, without an investigation. *Is that fair*?

Most of those who have made a pretense of examining, have been content with what *enemies* have produced. Would they want enemies to represent them or their cause? Galileo, though alone, was right in the facts with which he dealt on the globular theory. Joseph Smith may have been too.

Reform is to form again. Which of the reformers got the gospel and church just as it was in the days of the Savior? Giving them credit as honest men, was not that their attempt? Had they agreed, all would have produced the same? Since they differ, which is right? While all of them produced some things of the gospel and church, none included all. Joseph Smith, alone, held the church and gospel must be entirely identical in *every* respect, with what it was in the days of the Savior.

Was it the mark of a bad man to do this? All his writings, during fourteen years of his eventful career, evidence this. The differences of the reformers and their variations from scriptural truth and fact, show they did not succeed in their respective attempts. Mr. Smith did not ask that any Bible truth or principle be set aside, but that all be maintained and held of equal merit and importance.

The religious, to whose differing theories Mr. Smith's position was in opposition, manufactured reputation for him, as did the Pharisees and Sadducees for the Savior. As that did not invalidate the work of the Savior, neither can it the work of Mr. Smith. Reputation may be made for a man by others, character he makes himself. Although the Bible tells us Moses killed an Egyptian and hid him in the sand, he and his work stand approved with Bible believers. Although David had Uriah placed in the front of the battle and murdered, taking his wife to his harem, the Psalms are still read and revered as sacred truth. Although Solomon had seven hundred wives and three hundred concubines, the Proverbs still hold their place. Now, in the light of all this, if Joseph

Smith *was* guilty of all claimed against him, should his *good* work be set aside?

Joseph Smith passed through the fiery ordeal of many arrests and prosecutions, and not one action sustained, is recorded on the court dockets of the country against him. A pitiable confession of this is seen at once in the conditions of the cowardly and dastardly murder of Joseph and Hyrum Smith, which occurred on June 27, 1844, at Carthage, Illinois. They being under arrest, Governor Ford pledged the protection of the state of Illinois, then detailed the Carthage greys as guard, who were the avowed and pronounced *bitter enemies* of the prisoners, disbanding the rest of the state militia. The murder followed.

What man or men would select a guard for a prisoner who were pronounced and bitter enemies of his, from the standpoint of justice? Did our military and naval officers turn Spanish prisoners over to Cubans? The defenders of Joseph Smith and his work have demanded for years, that from the court records there be produced evidence against him, since he was arraigned before the law so often. Not one entry successfully maintained has ever been produced.

Mr. Beadle in his work, produced something that comes in nicely as corroborative evidence here. He says:

"The Missourians found, in the meantime, that they had caught an elephant; they had Joe Smith, his brother Hyrum, and forty others in jail on a multitude of charges, but many of the witnesses were gone, the trial would have been long and expensive, and it was probably the best policy to get them all out of the state in such a way that none would re-enter it, rather than condemn a few to the penitentiary."—p. 50.

This was written of the accumulated Missouri troubles of which on page 48, Mr. Beadle wrote:

"The evidence in the case was *printed* by order of the Missouri legislature and presents a singular case of how a few knaves may lead to their destruction a whole people, if sufficiently ignorant and fanatical."

What was the difference about the witnesses being gone, when the evidence had been printed by order of the Missouri legislature? Religious bigotry and intolerance, with the hatred that slaveholders had for those opposed to slavery, as were the Latter Day Saints, led to their lawless expulsion from the state of Missouri; and having arrested many of them, and with no evidence with which to proceed, the trial did not take place. When later, in Illinois, arrests had been made, and they were again short on evidence, resort was had to the murder that followed.

It is singularly strange that the encyclopedias and similar works have continued to present the old stale tales about Smith and his work; scarce two of them can be found to agree, and most of them are so utterly contradictory of known facts, as to be at once unreliable to even the casual reader. For instance; characterizing Smith as the embodiment of laziness and ignorance, and then crediting him with digging over what would seem considerable tracts of New York and Pennsylvania in quest of treasures, plates, etc.; charging him with being an ignorant profligate, then admitting his shrewdness; as the courts never made a case against him.

Mr. Smith's position on gospel truth, in effect, declared the theology of the world in his time to have more of fallacy than truth. Strangely enough, the Presbyterian church, to which his mother and three other members of the family belonged (and were in good standing), rejected the confession of faith as formulated by Calvin in 1643, in its assembly of 1892. It is neither revised, nor another manufactured as the necessary "two thirds vote" to do so, has not yet been secured. The Methodist conference too, which met in quadriennial session at Cleveland, Ohio, in May, 1896, appointed a committee of seven on revision. Other churches have taken similar action. So Mr. Smith's position as to faulty theology is maintained. Not a position affirmed by him, has been shown to be erroneous; and the work of no man has been so unceasingly criticized and bitterly opposed; yet it has withstood all criticism.

The Solomon Spaulding romance, written 1809–12, and traced in the custody of his wife 'till 1834, then turned over to E. D. Howe, of Painesville, Ohio, who said in his work (the first against Latter Day Saints), it was not printed, because it did not read as expected, was sold in 1839, with other printer's belongings, to L. L. Rice, who removed to Honolulu, Sandwich Islands. It was brought to light by Prof. James H. Fairchild in 1885, when visiting Mr. Rice, and who, with Mr. Rice, compared it with the Book of Mormon, finding not the least point of similarity, and revealing *why* Howe did not use it. Prof. Fairchild prepared a copy from the *authenticated original* for the Reorganized Church of Jesus Christ of Latter Day Saints, who have published it to the world, exposing as a gross error what the clergy, publishers, and many others had clung to for fifty five years as their strong defense against, and defeat of the Book of Mormon. How are the mighty fallen. Swearing to that for fifty-five years, it is most too *late* for something *else*. When will the encyclopedias and the

family Bible publishers stop publishing that *old exploded yarn*? Verily Mr. Smith and his work are hard to *down*, while publishers are a difficult class to reform, though they should not be.

An instance in evidence:

"About a year ago Albert A. Pope, renowned for his persistent advocacy of good roads in the United States, addressed circulars to school teachers inviting them to send him notes of any mis-statements of fact that appeared in any school book used throughout the country under the authority of a school committee. As a result he received notes of no less than 5360 alleged errors, tabulations of which were sent to various publishers and authors. The errors admitted to be such by the publishers and authors themselves number 673, the rejections from the same 3114, and no answers have been received in regard to 1573. Mr. Pope states, what might have been expected, that those whose books appear to be extremely faulty, have refused to assist in making corrections; but that many of the leading houses welcomed the criticisms in a friendly spirit, and arranged to make corrections in their plates of such errors as they admitted to exist."—*Chicago Tribune.*

In the days of the Savior they were loud in their praises of Moses and the prophets, but rejected Christ and his gospel. The Jews and others have continued their misrepresentations to this day. So it has been, and may continue to be with Joseph Smith—endless misrepresentation. Although, throughout the fourteen years, in the vast amount published from his pen, nothing sanctioning polygamy appears, but much to condemn it, he has been charged with it; nor has the silly and unfounded charge ceased, though the Circuit Court at Painesville, Ohio, in Kirtland temple case in February, 1880, vindicated him, as did also the United States court for the western district of Missouri, at Kansas City, in 1894, on Temple Lot case.

The following extracts from decisions referred to, are given, showing that the courts have exonorated Joseph Smith from the corruption of Utah Mormonism. And also to show the identity of the Reorganized church with the *original* church of which it is the legal successor:

"That the said Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is a Religious Society, founded and organized upon the same doctrines and tenets, and having the same church organization, as the original Church of Jesus Christ of Latter Day Saints, organized in 1830, by Joseph Smith, and was organized pursuant to the constitution, laws and usages of

said original church, and has branches located in Illinois, Ohio, and other states.

"That the church in Utah, the Defendant, of which John Taylor is President, has materially and largely departed from the faith, doctrines, laws, ordinances and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith, the doctrines of Celestial Marriage and a plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original church.

"And the Court do further find that the Plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the True and Lawful continuation of, and Successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property."

"The Utah Church further departed from the principles and doctrines of the Original Church by changing in their teaching the first statement in the Article of Faith, which was, 'We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost,' and in lieu thereof taught the doctrine of 'Adam God worship,' which, as announced in *Journal of Discourses* by Brigham Young, is as follows:

" 'When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael the Archangel, the Ancient of Days, about whom holy men have written and spoken—He is our Father and our God, and the only God with whom we have to do.'

"It has introduced societies of a secret order, and established secret oaths and covenants, contrary to the book of teachings of the old church. It has changed the duties of the President, and of the Twelve, and established the doctrine to 'Obey Counsel,' and has changed the order of the 'Seventy, or Evangelists.' "

"Decree will go in favor of Complainant, establishing the trust in its favor against Respondents, removing the cloud from the title, enjoining Respondents from asserting title to the property, and awarding the possession to the Complainant."

When Joseph Smith could not be convicted of crime before the courts, he was murdered. Now that he has been vindicated by the courts, some people still misrepresent him. The Savior said of himself and those who would teach his truth, "If the world hate you, ye know that it hated me before it hated you."—John 15: 18.

Among the almost endless misrepresentations of Joseph Smith and his work, there has appeared

some things in his defense from those outside of church association with him. Some of these are presented:

Smucker, in his "History of the Mormons, gives the account of Joseph Smith as given by a Methodist minister named Prior (See Smucker, p. 151):

" 'I will not attempt,' said this writer, 'to describe the various feelings of my bosom as I took my seat in a conspicuous place in the congregation, who were waiting in breathless silence for his appearance. While he tarried, I had plenty of time to revolve in my mind the character and common report of that truly singular personage. I fancied that I should behold a countenance sad and sorrowful, yet containing the fiery marks of rage and exasperation. I supposed that I should be enabled to discover in him some of those thoughtful and reserved features, those mystic and sarcastic glances, which I had fancied the ancient sages to possess. I expected to see that fearful, faltering look of conscious shame, which, from what I had heard of him, he might be expected to evince. He appeared at last; but how was I disappointed, when, instead of the heads and horns of the beast and false prophet, I beheld only the appearance of a common man of tolerably large proportions. I was sadly disappointed, and thought that, although his appearance could not be wrested to indicate anything against him, yet he would manifest all I had heard of him when he began to preach. I sat uneasily, and watched him closely. He commenced preaching, not from the Book of Mormon, however, but from the Bible; the first chapter of the first of Peter was his text. He commenced calmly, and continued dispassionately to pursue his subject, while I sat in breathless silence, waiting to hear that foul aspersion of the other sects, that diabolical disposition of revenge, and to hear that rancorous denunciation of every individual but a Mormon. I waited in vain; I listened with surprise; I sat uneasy in my seat, and could hardly persuade myself but that he had been apprised of my presence, and so ordered his discourse on my account, that I might not be able to find fault with it, for instead of jumbled jargon of half connected sentences, and a volley of imprecations, and diabolical and malignant denunciations heaped upon the heads of all who differed from him, and the dreadful twisting and wresting of the Scriptures to suit his own peculiar views, and attempts to weave a web of dark and mystic sophistry around the gospel truths, which I had anticipated, he glided along through a very interesting and elaborate discourse, with all the care and happy felicity of

one who was well aware of his important station, and his duty to God and man.' "

From figures of the past. From the leaves of old journals, page 376, by Josiah Quincy, Class of Harvard College, 1821, published at Boston, Massachusetts, by Messrs. Roberts Brothers, 1883:

"It is by no means improbable that some future text book, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith the Mormon Prophet. And the reply, absurd as it will doubtless seem to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, and who was and is today, accepted by hundreds of thousands as a direct emissary from the Most High, such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan, he may have been, but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them. But the wonderful influence which this founder of religion exerted and still exerts, throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. * * * Joseph Smith claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men ever attained, and finally, forty-three days after I visited and saw him, went cheerfully to a martyr's death. A fine looking man, is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mold upon which was to be shaped the feelings of so many thousands of his fellow mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter, of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognized in a picture, but rather one that would be felt in a grave emergency. Of all men I have met, these two seemed the best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for

guidance. * * * "

In the Dubuque (Ia.) *Daily Times*, April 12, 1893, there appeared an article speaking of the establishment of the Latter Day Saint church, thus: "It was founded by an ignorant, dissipated member of a vicious family which had a well earned reputation of being thieves and drunkards, etc."

Mr. Samuel Murdock, who had as his neighbor the only surviving brother of Joseph Smith, took up the defense in the issue of 13th, in these words:

"I have no more sympathy or feeling for either branch of the Mormon church than you have, but I have a strong sympathetic feeling and friendship for some of the Smith family who are still living, and to whom your language above quoted, does great injustice, and I also know that when you hear from me a few facts, your kindness will prompt you to repair in some manner, the wrong you have inflicted upon them. Kirtland is situated in the county in which I was raised from youth to manhood. * * * I lived among the daily talk and excitement of the 'New Faith,' or Latter Day Saints as they were sometimes called at that time. From the time they settled in my county until they left it, I must say that during all that time I never heard Joseph Smith called a thief, a drunkard, or a vicious man, even by his worst enemies, and my recollection of him to this late day, is that he was a tall, graceful, good looking man, continually wearing a smile on his face for every one, and that he was a kind hearted, generous friend and companion, and that it was his winning manners by which he succeeded more than anything else. Dupe, impostor, crazy fanatic, were the common words applied to him by the gentiles of those days, but never thief, drunkard or vicious. * * * Deluded as they were, there was among the early Mormons the best and noblest of mankind."

Statement of Mr. E. S. Sebree, of Blendsville, Missouri, made May 21, 1895:

"I was born in Kentucky, in 1816, and came to Missouri in 1835. I was a member of the State Militia that went from Liberty, Clay county, Missouri, to Far West, in Capt. Moss' company, and was present at the surrender of Joseph Smith and others on the public square in the city of Far West; and was with the detail and went to Liberty with them as guard, where they were placed in jail in the month of November, 1838.

"Joseph Smith was, in my opinion, a good man. I never saw or heard anything to the contrary. As for his being a thief, murderer, or a bad, vicious man, I did not believe it then, nor do I believe it now. He was

a fine appearing man, and would compare favorably with any other minister of my acquaintance. I never heard anything of the doctrine of polygamy. It was not talked of, nor heard of, to my knowledge; and the Latter Day Saints, as a class, in my opinion, was as virtuous a class of people as I ever saw; not a taint of suspicion of any kind did I ever hear against any of them so far as prostitution was concerned.

"I do not belong to any church; and have no motive in making this statement only that the truth may be known; neither am I prejudiced in favor of the Latter Day Saints, for I was a pro-slavery man, and naturally opposed to the free soil ideas of the Latter Day Saints, which, in my opinion, was the cause of their expulsion from the state of Missouri.

"Signed, E. S. SEBREE.

"Hearing the above conversation, we are witnesses.

"Signed, T. W. CHATBURN,
"R. M. MALONEY,
"L. W. MABERRY."

Statement of T. F. O'Daniel:

"MACON, Mo., Aug. 3, 1896.

"This is to certify that I, T. F. O'Daniel, was born in Philadelphia, Pennsylvania, and that I lived in Warsaw, Illinois, during the 'Mormon War' or Nauvoo troubles. Was well acquainted with Joseph Smith the prophet, and regarded him then, and do yet, as an honest, upright man, conscientious and fearless in what he deemed right. I have heard him teach and preach in Nauvoo, but never heard him or anyone else teach or speak of polygamy being a doctrine of the church; in fact, I did not know of anything of that kind until in after years it came from Salt Lake City that the Mormons were practicing polygamy.

"I further state that I am acquainted with the facts leading to the killing of Joseph Smith, at Carthage jail, and know the men who were in the mob. The real cause, in my opinion, was that the Saints were all "Whigs," or anti-slavery men, and voted the anti-slavery ticket, which finally led to the troubles, and final killing of Joseph and Hyrum Smith.

"T. F. O'DANIEL.

"T. W. CHATBURN,
"M. M. TURPEN,
"F. PALFREY. } Witnesses."

"AKRON, O., March 9, 1899.

"I, the undersigned, was born in York State, in the town of Sharzee, on March 9, 1816. In 1819 my father removed to Huntington township, Chittenden Co., Vermont. In 1835 he removed to within four miles of Akron, Ohio, which locality has been my place of residence 'till the present. On the Dodge farm, three miles north of New Portage, we lived from 1836 to 1839. This was on the line of travel westward of the Latter Day Saints in those days.

"A more honest, nice people I never met. They bought supplies of my father and camped in front of our house near a large spring. A camp would remain for days, sometimes.

"Public meetings were held in New Portage, in the residence of a Mr. Palmer; also in a warehouse. When the weather would admit, in open air; also in tents and barns. I attended their meetings often. Honesty, morality and right living were characteristic of their teaching and their practice conformed to this. I never knew one to fail to pay for what he got. Father had much, too, they could have stolen, but we never missed a thing.

"They were quiet and orderly, especially on the Sabbath. They were a people who were well brought up, were good society, and I felt lonesome when they would break camp.

"Various ones, Palmer, Baker, Whipple, Brunson, Griffith and Taylor owned farms; also still others, whose names I cannot recall. All were good citizens.

"I heard Joseph Smith and his father, the patriarch, both preach. They preached good morals and manifested the same in their lives. I don't know why they were so misrepresented, there was no just cause for it; they were perfect gentlemen.

"I knew Oliver Cowdery, heard him preach often; he, too, was a gentleman, and his preaching good and of an elevating influence on the rising generation.

"My parents at the time belonged to the Free Will Baptists. They often took some of the campers who were sick into the house and cared for them. I have never belonged to any church.

"My object in this statement is simply to tell the facts in the case as in any other matter within my knowledge.

"Signed, SMITH BUNKER.

"A. R. MANCHESTER,
"ELLA MANCHESTER,
"R. ETZENHOUSER. } Witnesses."

Mrs. E. A. Austin in her work "Mormonism," page 62:

"There were now (1831) hundreds who were called people of good sense and judgment, men who were valued in good society." On pages 58 and 59 is found: "The members now numbered about one hundred persons, the greater part of whom were the brightest and best of the community, merchants, lawyers and doctors."

The above refers to the Kirtland, Ohio, colony.

Bancroft, in his work published in 1890, page 164, says:

"But when the testimony on both sides is carefully weighed, it must be admitted that the Mormons in Missouri and Illinois were, as a class, a more moral, honest, temperate, hard working, self-denying and thrifty people than the Gentiles by whom they were surrounded."

In 1885 the writer of this, while urging Latter Day Saint claims at Viola, Iowa, with others, had vehement opposition from Rev. Nathaniel Pye of the Methodists, who, with Beadle as a basis, argued that the early church were a set of criminals of the deepest dye. Since it was but forty-one years from 1844 to 1885, it was not too long for many yet to be found in the penitentiary who were in for life sentence. A man of age, twenty-one, in 1844, in 1885 would be but sixty-two.

Out of the thousands resident at Nauvoo a large number went into Iowa; from these, if criminals, a good crop for the penitentiary should have been harvested by the sickle of law. Moreover the Reorganized Church of Latter Day Saints had been represented in the state for about thirty years by quite a membership. If Latter Day Saintism is a factory producing criminals, then here was a field twice sown in plentiful abundance, covering f-o-r-t-y-o-n-e-y-e-a-r-s. It would be the legal privilege, as well as heaven-born duty, for the good people of Iowa to land every criminal among them in that "secure abode"—the penitentiary. So just to see how Latter Day Saintism could stand that kind of a test, I repaired to the Animosa penitentiary. Not a Latter Day Saint was to be found, causing my joy to be larger than my surprise.

The *Animosa Journal* of August 27, 1885, gave extracts from the Warden's Biennial Report, in which occurs under the title,

RELIGIOUS EDUCATION.

Congregational	8
Christian	11
Reform	5
Campbellite	2
United Brethren	6
Adventist	2
Evangelist	4
Episcopal	9
Protestant	3
Presbyterian	25
Lutheran	16
Jewish	1
Quaker	1
Baptist	24
Methodist	72
Catholics	68
Infidel	2
None	22
Total	281

Even in the days of the Savior, criminals got into the gospel net; so, likewise, the true church of Latter Day Saints has not been entirely free from them. But a just comparison with others is always favorable to it, as it should be, bearing as it does the pure message of life, and that only, to men.

In this treatise, though brief, it may not be too much for the writer to say that, in relation to the Book of Mormon and its translator, a sufficient array of evidences in a comprehensive form has been presented to encourage a more complete investigation of the entire problem involved in the mission of the book and that of its translator; a duty

which intelligence owes to every claim and effort the aim of which is "mankind to bless;" and the more the claim is *supported by evidence*, the more the investigation is made *imperative*. That the reading of this work may lead to such investigation and it result in the searcher finding the "pearl of great price," the pure gospel of the Son of God, and church of his own building and establishment, has been the purpose had in view by the writer, that men may be benefited and God thereby glorified.

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